

The Lion

April 1995

A merely parochial newsletter for members only of St. Mark's Parish, Denver, Colorado
The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. (Acts 28.28)."

The Passion of our Lord according to St. Mark with the Explanation of blessed Theophylact of Constantinople, c. AD 1090 & illustrations from a 10th century English Missal

1-15. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate.

And Pilate asked Him, Art Thou the King of the Jews? And He answering said unto him, Thou sayest it. And the chief priests accused Him of many things: but He answerest nothing. And Pilate asked Him again, saying, Answerest Thou nothing? Behold how many things they witness against Thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had

delivered Him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto Him

Whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him. And so Pilate, wanting to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

The Jews delivered the Lord over to the Romans; but they themselves were to be delivered by the Lord into the hands of the Romans. And the Scriptures were fulfilled which say, 'Woe to the transgressor! Evils shall befall him according to the works of his hands;' and again, "Give unto them according to

the works of their hands; and again, "In the manner in which thou hast done, thus shall your reward be." When Pilate asks, "Art Thou the king of the Jews?" the Lord gives a double answer. For "Thou sayest it" can be understood two ways: it can mean, "You have spoken



the truth; you have said what I am." And it can mean, "I have not said this; you say it." But when Jesus was questioned again, He made no answer, causing Pilate to marvel. He marvelled because Jesus endured the accusations steadfastly, saying nothing, even though He was eloquent and learned in the law and quite capable of giving an answer which would silence His slanderers. Contrast the moderation of Pilate to the bloodthirstiness of the Jews, but even Pilate deserves condemnation for not choosing to stand fast and do what was right. They were crying out, "Crucify Him!" and Pilate, though a coward, still tried to save Jesus from condemnation. This is why he asked again, "What then shall I do unto Jesus?" Pilate wanted to give them every possible opportunity to release the innocent Jesus, and this is why he hesitated and delayed. At last Pilate gave in to the will of those men, and he scourged the Lord, that is, he had Him whipped with braided straps, so that it might appear that he was handing over a man who had been condemned by a lawful tribunal. "And Pilate delivered Jesus to them to be crucified." For he wanted to do what satisfied and pleased the crowd, and not what was right and pleasing to God.

16-21. And the soldiers led Him away into the hall, called Praetorium; and they call together the whole cohort. And they clothed Him with purple, and plaited a crown of thorns, and put it about His head, and began to salute Him, Hail, King of the Jews! And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

Soldiers as a group revel in commotions, tumults, and insults, and these soldiers here displayed behavior that was only natural to them. For if the Jews, who had received innumerable teachings and blessings, were so disposed towards Jesus, what can we say in accusation of these Gentile soldiers? "They call together the whole cohort," meaning, the whole battalion of soldiers stationed there, "and clothed Him with purple," mocking Him as a king. And these servants of the devil give Him the crown of thorns instead of a diadem, and a reed instead of a scepter. "And they compel one to bear His cross," although another evangelist says that Jesus "went forth bearing His cross." Both of these things happened. For Jesus Himself carried the cross part of the way, and then, when they found someone to carry it for Him, they pressed that man into service, and he carried the cross the rest of the way. Why does the evangelist mention that Simon was the father of Alexander and Rufus? As a greater confirmation of the truth of this account. For it is very likely that Simon was still living when St. Mark wrote his Gospel, and could relate everything that happened concerning the cross. Let us also wear the purple, by which I mean the royal garment. For we ought to go about like kings, treading under foot serpents and scorpions, and ruling over sin. For we are called "Christians", that is, we too are "the anointed", just as the kings were also known as "christs", that is "the anointed". Therefore our lives should not be servile and ignoble, but instead, free and kingly. And let us also wear the

crown of thorns, that is, let us strive to be crowned with a strict life of self-control and abstinence, and not of luxury, gratification, and pleasures. And let us also become "Simon", whose very name means 'obedience', and let us take up the cross of Jesus, mortifying our carnal passions.

22-28. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh: but He received it not. And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him. And the superscription of His accusation was written over, THE KING OF THE JEWS. And with Him they crucify two thieves; the one on His right hand, and the other on His left. And the Scripture was fulfilled, which saith, And He was numbered with the transgressors.

There is a tradition that has come down to us from the holy fathers that Adam was buried in that place. By being crucified there, the Lord heals both the sin and the death of Adam; and on the place where death began, there is death destroyed. "They gave Him to drink wine mingled with myrrh." Myrrh is most bitter to the taste; therefore, by giving this to the Lord, they mocked Him. Another evangelist says that vinegar with gall was offered to the Lord, and yet another evangelist says vinegar upon hyssop. There is nothing contradictory in this, for there was disorder and commotion, and some offered Him one thing, and others something else, so that vinegar and gall, and wine mixed with myrrh, were all offered. Or perhaps the wine was vinegary, and the myrrh was bitter, so that the evangelist who speaks of wine mingled with myrrh is in agreement with the evangelist who speaks of vinegar and gall. For the wine may be the same thing as "vinegar" if it is vinegary, and the myrrh may be the same as "gall" because of its bitterness. Neither is there a contradiction between Mark and Matthew, when the one says, "And they gave Him to drink, but He received it not," and the other says, "and when He had tasted thereof, He would not drink." Certainly by saying, "He received it not," Mark shows that Jesus did not drink of it. They cast lots for His garments, and this too they did in mockery, as if they were dividing, not His poor garments, but the garments of a king. They wrote His title, that is, the accusation against Him for which He was crucified, THE KING OF THE JEWS, so that by this means as well they could dishonor His fame and reputation, making it appear that He was a fomenter of insurrection and had called Himself "king", so that those who passed by would not pity Him, but would instead revile Him as a failed usurper. How is it that Mark says that He was crucified at the third hour, but Matthew says that there was darkness at the sixth hour? It can be explained thus: He was crucified at the third hour and the darkness began at the sixth hour and lasted until the ninth hour. They crucified the Lord between two thieves, so that the people would think badly of Him, as if He too were an evildoer like those thieves. But this took place by God's providence, for the prophecy was thus fulfilled, "And He was numbered with the transgressors." Also, the two thieves are a symbol of the two peoples, the Jews and the Gentiles. Both were transgressors; the Gentiles transgressed the natural law, while the Jews

transgressed both the natural law and the written law given to them by God. The grateful thief represents the Gentiles, but the thief who blasphemed until his end represents the Jews. The Lord is crucified between two thieves, for He is the cornerstone joining us, Jews and Gentiles, together.

29-32. And they that passed by railed at Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him.

Even "they that passed by" on the road blasphemed the Lord, mocking Him as a deceiver. Likewise the chief priests said, "Cannot He Who saved others, save Himself?" thus scoffing at His miracles as if they had all been mere phantasy. For the Lord did save many by working miracles. It is the devil who incited them to say, "Come down from the cross." For the prince and very source of evil knew that salvation would come through the cross, and he was again tempting and testing the Lord, so that if He did come down from the cross, the devil could be assured that Jesus was not the Son of God, and that there would be no salvation through the cross. But Jesus was truly the Son of God, and for this very reason He did not come down. For He would not have ascended the cross in the first place if He had intended to descend from it. But knowing that it was in this manner that salvation would come to mankind, He endured to be crucified and to suffer all the other things which He suffered, and to complete His work. And the two "that were crucified with Him reviled Him" at first, and then, as Luke says, one of them recognized that Jesus was innocent, and began to rebuke the other for blaspheming.¹⁰

33-37. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me? And some of them that stood by,

when they heard it, said, Behold, He calleth Elijah. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elijah will come to take Him down. And Jesus cried with a loud voice, and breathed His last.

There was darkness, not in one place only, but over the whole earth. If it were possible for an eclipse to have occurred at that time, one could say that the event was natural. But it was the fourteenth day of the lunar cycle, a full moon, when a natural eclipse is impossible. The Lord cries out in the Hebrew language the words of the

prophet, showing until His last breath that He honors the Hebrew things. In His human nature He spoke the words, "Why hast Thou forsaken Me?" as if He were saying, "O God, why hast Thou forsaken me, a man, so that I am in need of God to be crucified for me?" For it is we, mankind, who had been forsaken, but Christ was never forsaken by the Father. Listen to what He says: "I am not alone, but the Father is with Me." Or, by another interpretation, He spoke these words on behalf of the Hebrew people, He Himself being a Hebrew in flesh. "Why hast Thou forsaken me, the Hebrew people, so that they crucify Thy Son?" Just as we are accustomed to say, "God hath put on me," meaning, God has put on my human nature, so here, understand

"why hast Thou forsaken Me?" to mean either, "why hast Thou forsaken My human nature?" or, "why hast Thou forsaken My people, the Jews?" "And one ran" and gave Him vinegar to drink, so that the sharpness of the vinegar would kill Him more quickly. Before breathing His last, Jesus cried out with a great voice as if He were summoning death, as its Master, and dying by His own authority. Luke has told us the words He spoke when He cried out: "Father, into Thy hands I commit My spirit." For this is yet another thing which the Lord has achieved for us, that at death the spirits of the saints ascend into the hands of God. Formerly, all souls were held in hades, until He came Who proclaimed liberty to the captives.¹¹

38-41. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against Him, saw that He so cried out, and breathed His last, he said, Truly this Man was the Son of God. There were also women looking on afar off: among whom was Mary Magdalene, and



Mary the mother of James the younger and of Joses, and Salome; (who also, when He was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem.

The veil was rent as a sign from God that the grace of the Holy Spirit had departed from the temple, and so that all could see and enter into the Holy of Holies, which indeed occurred when the Roman army entered the temple. The veil was also rent as a sign that even the temple mourned the crucifixion of the Lord. Just as the Jews have the custom of tearing their garments during such calamities, so too the temple itself, as if it were a living being, showed its grief for the Creator Who suffered, and tore its own garment. The rent veil shows something else as well. Man's flesh is the veil, or covering, of the temple, which is his mind. And so the power which the flesh had over the spirit was rent by the sufferings of



Christ, from the top to the bottom, that is, from Adam until the last man. Even Adam was sanctified by the sufferings of Christ, and his flesh will no longer be cursed, nor subject to corruption, and likewise incorruption has been bestowed upon us all. When the centurion, that is, the captain of a hundred (for *centum* in Latin means 'hundred'), saw how Jesus as Master of life gave up His life, he marvelled and confessed Him. See how the order of things are reversed: the Jews put Him to death, but the Gentile confesses Him, and the disciples flee, while the women remain by His side. "There were also women," the evangelist says, "among whom was Mary Magdalene, and Mary the mother of James and Joses." This Mary was the Theotokos, the Mother of God, who, because she had been betrothed to Joseph, was called the "mother" of James and Joses, who were among Joseph's children by his first marriage. She was called "mother", meaning "step-mother", just as she was called Joseph's "wife", instead of, more precisely, his "betrothed". Salome was the mother of the sons of Zebedee, James and John. And there were many other women disciples present, but Mark mentions by name only the most prominent of them.

42-47. Now when the evening was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, a noble counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and asked for the Body of Jesus. And Pilate wondered if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead.

And when he knew it of the centurion, he gave the Body to Joseph. And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a tomb which was hewn out of a rock, and rolled a stone unto the door of the tomb. And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

While yet a servant of the law, the blessed Joseph recognized Christ as God, and this is why he dared to do such a praiseworthy deed of courage. For he did not stop to think to himself, "I am a wealthy man, and I will lose my wealth if I ask for the body of one condemned by the ruler's authority, and I will be slandered by the Jews." No such thoughts did he harbor, but placing all other considerations second, he begged to bury the Body of the One condemned. "Pilate wondered if He were already dead" for Pilate thought that Jesus would endure on the cross for a long time, as did the thieves.

So he asked the centurion if Jesus had already died some time before. Joseph then took the Body, having bought linen, and when he had taken it down from the cross he wrapped it in the linen, and buried reverently that which was worthy of all reverence. For Joseph too was a disciple of Christ, and he knew that it was necessary to honor the Master. He was "noble", that is, devout, pious, and blameless. And he held the rank of "counsellor", a title which conferred duties of public service and responsibility; for the "counsellors" supervised the affairs of the marketplace, and danger often befell one holding this position because of the evil-doings in the market. Let the wealthy, and those engaged in public business, heed that Joseph's high rank in no way hindered him from living a virtuous life. "Joseph" means "increase", and "Arimathea" means "taking hold of that". Let us be like Joseph, always increasing in virtue, and taking hold of that which is truly good. And let us also take the Body of Jesus, through Holy Communion, and place it in a tomb hewn out of a rock, that is, place it within a soul which always remembers God and does not forget Him. And let that soul be hewn from a rock, that is, from Christ Who is the Rock on which we are established. And let us wrap the Body of Jesus in the linen, that is, let us receive it within a pure body. For the body is the linen and, as it were, the garment of the soul. For we must receive the divine Body of the Lord not only with a pure soul, but with a pure body as well. And we must wrap it and enfold it within ourselves, and not leave it exposed. For this Mystery is something veiled and hidden, not something to be exposed. + + +

Regarding the Series :
Bl. Theophylact's Explanation of the New Testament

translated from the original Greek
and published by Chrysostom Press, House Springs, Missouri
from the *Introduction* to Volume One by Fr. Christopher Stade

For nine hundred years one of the most beloved and widely read Scriptural commentaries among the Orthodox people of Byzantium, Serbia, Bulgaria, Russia, and Greece has been Bl. Theophylact's *Explanation of the Holy Gospel and Epistles*. The comprehensiveness, the patristic authority, and, at the same time, the simplicity of this great work makes it of value to any Christian seeking to understand the meaning of the Gospel preaching.

Here is what Bishop Ignaty Brianchaninov, a renowned spiritual writer and monastic guide of nineteenth century Russia, has to say about this work: "While reading the evangelists, the novice should also read *The Herald*," that is, the explanation of the Gospel by Blessed Theophylact, Archbishop of Bulgaria. The reading of *The Herald* is indispensable. It is an aid to the right understanding of the Gospel and consequently to the most exact practice of it. **Moreover, the rules of the Church require that Scripture should be understood as the holy Fathers explain it, and not at all arbitrarily. By being guided in our understanding of the Gospel by the explanation of the holy Fathers, we keep the tradition of the Holy Church.**" Bl. Theophylact's *Explanation of the New Testament* has not been previously translated into any western European language, although he has been known to western scholars of Byzantium since the time of Erasmus.

Born on the Greek island of Euboia some time between 1050 and 1060, Theophylact went to Constantinople to study under the finest teachers of literature and rhetoric of his time. He was ordained and served as a hierodeacon assisting the patriarch at Agia Sophia, and soon gained renown as a preacher of the Gospel and a master of rhetoric. The Emperor Alexius I Comnenus made him the tutor of his future son-in-law and heir presumptive.

About the year 1090 Theophylact was sent to the Macedonian city of Ochrid to be enthroned as Archbishop of Bulgaria. Ochrid was the capital city of the Bulgarian kingdom that had been conquered by the Byzantines some sixty years earlier. In this demanding position in a conquered territory on the outskirts of the Empire, Bl. Theophylact conscientiously and energetically carried out his archpastoral duties over the course of the next twenty years or so. Although a Byzantine by upbringing and outlook, he was a true father and archpastor of the Bulgarian Church, defending its interests and protecting its independence and prerogatives. He acted vigorously to protect his flock from the propaganda of the heretical Paulicians and Bogomils by ordaining dedicated and educated priests. He endured many slanderous accusations that were made against him both within the diocese and in Constantinople, but he won the respect and love of the faithful who saw his tireless labors on their behalf. The exact year of his repose is not known, but the latest

date that can be ascertained from his letters is 1108. The Serbian Orthodox Church, whose jurisdiction in later years came to include Ochrid and Macedonia, commemorates Bl. Theophylact on December 31. It is during this period of his life as Archbishop of Bulgaria that he wrote his *Explanation of the New Testament*, at the request of the princess Maria, who was the mother of the imperial boy he had earlier tutored, and who had now become the abbess of a convent. Bl. Theophylact wrote his treatise, *The Errors of the Latins*, only some fifty years after the exchange of anathemas between Rome and Constantinople. While firmly defending the Orthodox doctrinal position rejecting the *Filioque*, Bl. Theophylact writes with a tone of moderation rare for his time, urging from both sides a spirit of conciliation concerning matters of local custom.

The contents of Bl. Theophylact's *Explanation* are based entirely on the works of the great Fathers of the early Church, and above all, St. John Chrysostom. Bl. Theophylact employs to perfection the commentary form introduced by St. Photius the Great and known as "links" or "series" (in Greek, *seirai*; in Latin, *catenae*). The inspiration behind this form of commentary is the Orthodox desire, and indeed, commandment, to guard and transmit to future generations the living apostolic tradition of the early Church. Therefore, later commentators and Fathers such as St. Photius and Bl. Theophylact, for each passage of Scripture under consideration, would gather together the explanations and interpretations of the early Fathers. **The result is not simply the interpretation of one person, but an expression of the consensus of the mind of the Church, in short, what the Church has believed and taught "at all times and in all places."** But Bl. Theophylact's *Explanation* does not at all read like a list of quotations. What is truly remarkable is that, although the work is wholly derivative from the tradition of the fathers, in it the reader hears but a single voice speaking clearly as a teacher to a disciple. We offer this translation of Bl. Theophylact's *Explanation of the Holy Gospel According to St. Matthew*. It is the first volume in a series of what will be, with God's help, a translation of the complete commentaries of Bl. Theophylact on the New Testament, except for the Book of Revelation which he did not include in his own work.

St. Matthew and St. Mark, of *The Explanation of the New Testament* are available in St. Mark's Bookstore at a cost of \$ 10.⁵⁰ each volume. Chrysostom Press hope to have the third volume, St. Luke, available by the end of this year, and volume four, St. John, in 1996. We also offer volume one of *The Great Collection of the Lives of the Saints*, by Demetrius of Rostov, translated and published by Chrysostom Press.

ST AUGUSTINE on the RESURRECTION of our Lord Jesus Christ from the dead.

(The restoration of the ancient Paschal Vigil and its liturgy makes it more important to give extracts from the writings of the Fathers on that subject. Therefore, since St Augustine, in his sermons on the resurrection, generally does nothing else but prove the fact and point out that it is the basis for our hope; we shall quote passages in which he talks to the newly-baptized.)

A: The Paschal Vigil

1. *General exhortation:*

So wonderful is this vigil in the whole world that it obliges all to watch, even those who, I do not say sleep in their hearts, but who are buried in the depths of their wickedness.... This happens even to the adversaries who see and envy the Lord. The world of the enemy and that of the conqueror both keep watch on this night; the latter to praise the One who heals it, the other already condemned to blaspheme its judge; the latter in fervour, the former with gnashing of teeth; the latter in charity, the former in its sin. . . Let us watch and pray; let our vigil be both exterior and interior. May God speak to us through the sacred writings and we to God by our prayers.

2. *The struggle against the darkness:*

In order to overcome that darkness by the light of the Gospel, do you who have been redeemed by his precious blood watch and pray, that ye enter not into temptation. Because although the prince of this world has been banished from your hearts, having within you that faith which works through charity, nevertheless, the devil will prowl around you like a roaring lion, seeking whom he may devour. Take care; do not offer him any opportunity of entering once again; rather let him dwell within you who by his sufferings casts out Satan. When the devil had power over you then indeed you were in darkness; but now that you are light in the Lord, walk as sons of the light . . .

3. *Particular exhortation to the newly-baptized:*

Light and day are words which mean the same in the scriptures. You, the newly-baptized, who were once upon a time darkness, are now light in the Lord, because he who lit the light in the darkness has illuminated you. Dress in white to show the purity of your souls; bathed in the fountain of wisdom, full of the light of justice, I may well say of you on seeing you: This is the day the Lord has made; let us be thankful for it. hear me, then, you new-born sons of a chaste mother, indeed a virgin mother! Imitate the sons of the light, those faithful who are good; because unfortunately there are also those who are not worthy of the name, in whom the sacraments of Christ suffer insults; who live in such a way that not only will they perish themselves, but they will lead

others to damnation by their example. Do not imitate them, but the good. Let it be no surprise to you that within the Church there should exist such as these, who approach the altar and applaud the bishops and the priests when they preach morality; for this is the time when the grains are on the threshing floor, all of them—good and bad; but the Lord has not yet appeared with his fan in his hand. What I say to you, let those who are already old in their faith hear also; if they be good grain let them not separate themselves from the threshing floor; but if they be bad, then let them imitate those who are not, and let no one despise his brother, because every day we see how the good fall away and the evil are converted and live.... I beseech you, by the name in which you have been blessed, by the altar which you have approached, by the sacraments which you have received, by the future judgement of the living and the dead! Do not imitate those who give you such a bad example, but see to it that his blood remains in you, the blood of him who would not come down from the cross when they invited him to do it, but instead rose from the tomb.

B: Easter Day I. *The Resurrection:*

All days are the work of the Lord, but this is the day which he made especially, and in which shines forth that light of his word in the hearts of the faithful. Since we are the sons of the light we celebrate this day of the Lord's making. Do you wish to belong to him? Then live well and you shall enjoy that light of truth which will never cease.

2. *In Christ:*

It is fitting that we should meditate on the passion and the resurrection of the Lord, because not without reason did that source from which all our life comes drink of that bitter chalice. Let us consider whence death came to us, and who has brought us life. You know already; death came through sin, and he who had no sin paid for it in his sufferings, those sufferings which we should have had to endure after this life. Thus he was crucified, that the old man in us might die, and he rose again to show us in his life the newness of ours.

3. *Live the life of heaven:*

Since we have risen together with Christ we should look for and savour the things which are of heaven. We were sons of men, now we are sons of God; let us not then foolishly seek lies and love vanities. We are accustomed to look for lies; do you know how? By seeking happiness where it is not to be found. There is no one who does not want to be happy; but he who seeks it in gold will never find what he is looking for.... Are you looking for happiness? Then look to Christ, who has come to our misery, to be hungry, to be thirsty and to suffer a thousand torments; but look at him and see how on the third day he rose again, because his work was accomplished and death died.

April 1995

Sun

Mon

Tue

Wed

Thu

Fri

Sat

The first and principle celebration of Easter is accomplished in the Vigil, Prophesies, and Paschal Liturgy of Easter Even which begins at 11:00 PM, Saturday, 22 April. As with the Midnight Mass of Christmas, this is a most beautiful & complete Liturgy.

feria
9:30 AM Liturgy
6:00 PM Evensong

2 IV Lent 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School 10:00 AM Divine Liturgy 4:00 PM Evensong	3 St Richard of Chichester	4 St. Isidore	5 <i>feria</i> 12:10 PM Liturgy	6 <i>feria</i> 9:30 AM Liturgy	7 St Tikhon Bellavin 8:30 AM Liturgy 6:30 PM Lenten Supper & Stations of the Cross	8 <i>feria</i> 9:30 AM Liturgy 6:00 PM Evensong
9 Passion Sunday 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School 10:00 AM Divine Liturgy 4:00 PM Evensong	10 Monday in Passion Week	11 St. Leo	12 St. Justin Martyr 12:10 PM Liturgy	13 Thursday in Passion Week	14 Friday in Passion Week 8:30 AM Liturgy 6:30 PM Lenten Supper & Stations of the Cross	15 Saturday in Passion Week 9:30 AM Liturgy 6:00 PM Evensong
16 Palm Sunday 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School 10:00 AM Divine Liturgy 4:00 PM Evensong	17 Monday in Holy Week 12:10 PM Liturgy	18 Tuesday in Holy Week 12:10 PM Liturgy	19 Wednesday in Holy Week 12:10 PM Liturgy	20 Maundy Thursday 7:00 PM Liturgy, Watch at the Altar of Repose	21 Good Friday 12:00 PM Noon : Veneration. Pre-Sanctified Liturgy 6:30 PM Veneration. Pre-Sanctified	22 Holy Saturday, The Easter Vigil 11:00 PM Vigil. Prophesies, New Fire, Paschal Liturgy
23 Holy Easter 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School 10:00 AM Divine Liturgy 4:00 PM Evensong	24 Easter Monday	25 Easter Tuesday	26 Easter Wednesday 12:10 PM Liturgy	27 Easter Thursday 9:30 AM Liturgy	28 Easter Friday 8:30 AM Liturgy	29 Easter Saturday 9:30 AM Liturgy 6:00 PM Evensong
30 I Easter, S.Thomas 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School 10:00 AM Divine Liturgy 4:00 PM Evensong	<div> <p>St. Mark, Evangelist is transfered to: May 6</p> <p>St. George, Patron of the Archdiocese to: May 2</p> <p>St. Alphege of Canterbury to: May 10</p> <p>Visitors' Sunday is May 7</p> </div>					<div> <p>Plan to attend the Western Rite Conference at Denver University, August 16, 17, 18, 1995. All who have an interest in the promulgation of the true Faith are invited to register by writing to Fr. John Connely, 1405 S. Vine St., Denver, CO 80210.</p> </div>

For Members Only

Our thanks to Pam Howlett and the Church Women for preparing a most pleasant reception following the Pan Orthodox Vespers at St. Mark's on IV Lent. Clergy from all the Jurisdictions participated and the V. Revd Father Joseph Hirsch, Dean of Holy Transfiguration Cathedral (OCA) preached brilliantly on Moses and the chosen people going together to the promised land. Mother Elizabeth and the novice from the new convent attended. The next pan-Orthodox Vespers is at 4:00 PM on Passion Sunday, April 9, at St. Herman of Alaska Parish in Littleton.

Pray Brethren

The prayers of the Faithful are requested for **Father Patrick McCauley**, Rector of Holy Apostles' Church in North Worth, Texas. Father Patrick has undergone surgery and will, by God's help, make a full recovery. Pray that the spirit of infirmity is removed from him and that the Spirit of our Lord Jesus Christ will strengthen him in the inner man. Prayer is offered for all the ill at every Mass at St. Mark's. We frequently offer the *Missa Infirmitum* with special intention for the healing of the Faithful+

The C.S. Lewis Center will not meet in April because of the various Holy Week and Paschal schedules.

The Western Rite Conference is to assemble at Denver University in the comfortable and spacious Suites, floors two through six, overlooking the campus and the Rocky Mountains on August 16,17,18. The Registration fee is \$ 40.00 and a single room with adjoining bath and kitchen with three meals a day provided in the dining hall is only \$42.50 per day. A double occupancy is \$37.50 per person per day with meals. Married couples can share a suite in this arrangement, and might even be encouraged to do so.

The proposed schedule is for the faithful to arrive the afternoon of Wednesday the 16 August and check in. The first meal provided is supper at about 6:00 PM. The program will begin in the large meeting room provided at 7:00 PM with welcome address by the Vicar General. The WR clergy will then meet with the VG at 7:30 PM while everyone else attends the opening lecture by Prof. R. Gere on the intellectual assumptions of modern "educated" men and women. Vespers will be prayed at the Evans Chapel at 9:30 PM and free time follows.

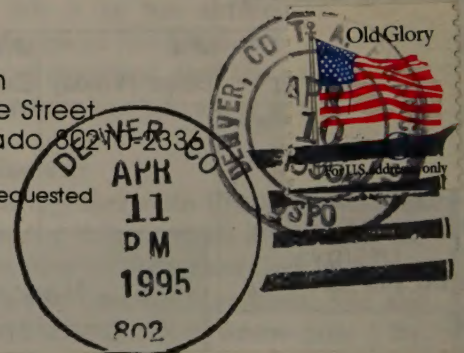
The next day, Thursday, will be a full day of program, lectures, worship, meals, etc. from 7:30 AM to 9:30 PM. The day Friday will continue with practical ideas for the formation of adults and children in our parishes and conclude with lunch at about 12:30 to 1:30 PM. The total cost would be two nights lodging and six meals at the University for 2 x \$42.50 (single) = \$ 85.00 plus \$40.00 registration for a total tariff of \$ 125.00 per person. Persons sharing a suite would pay at total of \$ 115.00 per person for the lodging, meals, and registration. All suites, lounges, and meeting rooms are air conditioned and accessible without climbing steps. Parking is abundant and immediately next the Residence Hall. Those wishing to arrive before Wednesday or stay one or more days after Friday will be given opportunity to make such reservations when the Registration Forms are available. Fr. John Connely, WR Dean, is responsible for the happiness of everyone and the success or failure of the Conference, as always.

The Bookstore now offers the Orthodox Commentaries on the Gospels of Matthew and of Mark from Chrysostom Press. These books sell for \$ 10.⁵⁰ each volume. Also from Chrysostom Press we offer *The Great Collection of the Lives of the Saints* which runs to five hundred pages for each month of the Year. Cost is \$ 22.⁵⁰ per volume.

The LION is published for members only of St. Mark's Parish of Denver, The Rev'd John Charles Connely, (Yale '76) Rector and Dean of the purple mountain majesties and fruited plain, Western Rite Vicariate. The privilege of receiving our private newsletter may be had by application and \$9.⁰⁰ to the following address:

THE LION
St. Mark's Parish
1405 South Vine Street
Denver, Colorado 80210-2836

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